

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



THE NEGRO'S RELATION TO THE PARISH

The Editors

•

CHALLENGE TO CATHOLIC YOUTH

Aloysius J. Donadieu

•

AS YOUTH SEES IT

Margaret McCormack

•

THE PRESIDENT TAKES THE FIRST STEP

EDITORIAL

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EDITORIALS • REVIEWS • STATISTICS



Castel Gandolfo, Oct. 27 (A.P.). — Pope Pius XII in the first Encyclical of his reign blamed "the denial of God" for leading the world to war and pleaded for peace today.

— *The New York Sun*

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INTERRACIAL REVIEW

JUNE—1941

Vol. XIV

No. 6

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."
— *Jacques Maritain*

- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro are superior or inferior, one to the other."
— *Rev. John M. Cooper*

- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."
— *Carlton J. H. Hayes*

- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy.

- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."
— *Rev. Francis J. Gilligan, S.T.D.*

- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes .	5,000,000
Estimated Number of Catholic Negroes	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	23,038

Number of Catholic Negro Churches.....	282
Number of Catholic Negro Schools.....	263
Negro Enrollment in Catholic Schools.....	50,000
Priests Engaged in Colored Missions	450
Sisters Engaged in Colored Missions	1,600

Negroes in New York City.....	327,726
Negroes in Chicago	233,000
Negroes in Philadelphia.....	219,000
Negroes in Washington.....	132,068

Work to Do

When Pope Pius XII addressed an Encyclical letter to the American Bishops in the first year of his Pontificate we were amazed at the accurate knowledge that the Pontiff possessed of the Church in America.

He stressed particularly his interest in the colored people of our land and expressed his profound solicitude for their welfare. He thereby set us who are his faithful children a task that will tax our energies for the immediate years to come.

In round numbers the 1940 census revealed that we have a total population of 130,000,000. The Catholic Directory gives the number of Catholics for that year as 21,409,136. That means we are approximately 16 per cent of the entire population. In the United States one person out of every six is a Catholic.

If that proportion held true for our colored brethren there would be over 2,000,000 colored Catholics in the country. But there are only 300,000. The percentage of Catholics among Negroes is only 2.3 per cent. Translated into cold facts that tells us that only one Negro out of every 44 in the United States is a Catholic. This picture is disheartening and even disturbing.

Much prayer and earnest work will be required but the Holy Father has pointed out the task and we must respond generously to his command.

—*The Catholic Universe Bulletin*

This Month and Next

We call particular attention to the leading article, "The Negro's Relation to the Parish," by the editors. It prevents a point of view regarding the separate parish. Needless to say, we hope that this subject will attract wide interest and discussion. . . . "The Challenge to Catholic Youth" was written by REV. ALOYSIUS J. DONADIEU shortly before his ordination. Since last summer, Father Donadieu has served as assistant to the Rev. William J. Walsh at St. Ignatius Church, Philadelphia. In this brief period he has given religious instruction to seventeen Negro converts. . . . HAROLD A. STEVENS, whose excellent paper, "The Social Significance of the Encyclical," appears in this issue, is a prominent Catholic Negro lawyer. Mr. Stevens graduated with high honors from Boston College Law School. He is vice president of the Catholic Interracial Council and an active member of the Catholic Laymen's Union. . . . The new feature "The Right to Work," by GEORGE STREATOR has brought much favorable comment. Mr. Streator, a Negro writer and lecturer, is recognized as an authority on the problems of race and labor. . . . MARGARET McCORMACK contributes both the Youth Column and an excellent poem. She is a recent graduate of Manhattanville College. Miss McCormack is to read a poem at the memorial tribute to Pierre Toussaint.

Pierre Toussaint

On Sunday, June 29, at 3:30 o'clock, a memorial tribute will be held at the grave of Pierre Toussaint in old St. Patrick's graveyard in New York, under the auspices of the Catholic Interracial Council.

The exact location of Toussaint's grave was determined a few weeks ago as the result of a careful search of the records made by Charles H. McTague, a student of Seton Hall College. The ceremony at the grave, consisting of brief addresses, music by the Blessed Martin Choral Group, and laying a wreath, will be followed by Benediction of the Blessed Sacrament in St. Patrick's Church.

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THE PRESIDENT TAKES THE FIRST STEP

The most important task confronting the nation is to remove the dangerous and undemocratic impediment of race discrimination from the national defense program.

This great project of providing adequate defense in the shortest possible time requires the cooperation of all citizens and the unity of all groups.

It is encouraging to observe that public opinion, as reflected in the press of the country, is becoming increasingly critical of this form of race prejudice. The daily press carries news items regarding the industries which do, or do not, exclude Negro labor. Many editorials appear calling for a complete change of policy. We are particularly pleased to observe that Catholic magazines and papers are insisting upon the recognition of the equal natural rights of the Negro and upon the moral obligations that devolve upon employers and the State.

While public opinion is beginning to respond to the demands of justice and the common good, the

President has issued a memorandum to the O. P. M. specifically condemning the exclusion of qualified Negroes from employment in the defense industries and pointing out that this glaring injustice is to be found throughout the nation.

We believe that this memorandum will strengthen the stand of the O. P. M. and that companies holding defense contracts will be inclined to reconsider their present attitude. We think, too, that many other private employers will regard these happenings as indicating that the days of employment discrimination are numbered.

By far the greatest progress is found in the fact that favorable public opinion is steadily growing. And public opinion can solve racial discrimination!

We believe that the President has decided upon a definite policy and that this memorandum is only the first step. Having uttered so sweeping a condemnation of existing conditions it would seem that the administration intends to find a remedy.

Applause For Murder

Thoughtful citizens have cause for concern over the recent Texas incident in which Bob White, young Negro defendant, was slain in a crowded courtroom by the husband of the woman he was charged with having attacked.

Twice convicted, but each time saved from the electric chair by a higher court, the Negro was about to be placed on trial a third time when exasperated W. D. Cochran, wealthy plantation owner, jumped to his feet and shot the prisoner dead. Arrested, he was released almost immediately on \$500 bail. Then began a legal farce in which the prosecuting attorney stepped out of role to plead that the murdered Negro had "got justice" and that the jury "should not hesitate a minute to find the defendant not guilty."

The jury so found. The verdict, a foregone conclusion, was reached in two minutes. Cochran, overwhelmed by friends eager to shake his hand, went forth a free man. Equally profuse congratulations were showered upon the District Attorney, W. C. McClain. The town of Monroe was jubilant.

To the people of the forty-eight States, however, condonation of the slaying of Bob White is an occasion for anything but rejoicing. This is but the latest in the long series of internal attacks on the democracy that America is preparing to defend from outside threat. Contempt for the law that twice protected the rights of a Negro on trial in a prejudice-inflamed community prompted the murder of the defendant in the first place and afterwards cast a protecting mantle over his assailant, who, having come to court with a loaded pistol, elected to become a law unto himself.

In every community where racial issues are dormant or active, this incident should suggest a sincere heart-searching. The preservation of its democracy is America's paramount issue today. Any addition then to the already grievous record of racial outrages means a double attack on "the American way." It means giving encouragement to alien propagandists eager to seize upon every fact and incident that tends to impugn the validity of our Constitutional guarantees.

"The United States," to quote the *New York Herald-Tribune*, "owes it to the world to demonstrate the sincerity of this country's professions of faith in

the democratic way." Because of racial prejudice, the citizens of Monroe, Texas, have applauded an act of private vengeance which not only meant a flouting of the law but an endorsement as well of one of the basic and most perfidious elements of Nazi racialism.

Progress That Counts

Two or three gratifying incidents mark the progress of the march for justice to the American Negro. The attitude taken by the New York *Daily News* to break down segregation in the fighting forces of the United States is one of these. In their June 24 issue their "inquiring photographer" tells us that Dr. H. DeSylva, of Yale University, has carried on tests with 4,000-5,000 men, white and Negro, coming to the conclusion that colored have vision fifty percent better at night than white men. Perhaps this should be utilized in the army, several persons suggest, if for no better reason than that our armed forces could see better at night than in the past. Seriously, the *Daily News* believes that the American army split up by races as it is, is a step behind the progress of the world.

MUSIC

Those who listen-in on what the reporters call "serious" music must have come away from their radios with thrills of a sort, last week when Dean Dixon, 26-year-old New York Negro composer handled the great NBC symphonic orchestra. Says the National Broadcasting Company in its news release, "Other Negro musicians, like Coleridge-Taylor and William Grant still, have led orchestras, but have been known primarily as composers." Mr. Dixon is said to have read music at the age of four. His program included compositions by Brahms, Tchaikowsky, and Richard Strauss. Obviously, all Negro music talent is not the more modern kind. Negroes are being rated now, from "boogie-woogie" to Bach. And that is good.

TRADES THAT PAY DIVIDENDS

Perhaps the greatest industrial and financial progress comes from the awarding of a contract for 1¾ million dollars to the firm of Negro architects and builders, McKissack and McKissack, who will construct an airdome near Tukey Institute, Alabama. According to present plans, a Negro pursuit squadron under the command of Captain B. O. Davis, Jr., will

be stationed there. The McKissack brothers are not neophytes. Moses and Calvin McKissack have been putting up houses, public schools, churches, fire stations, school libraries, and office buildings for many years. Nor are these men "naturals," their training is basically sound, much of it gained in institutions like the Massachusetts Institute of Technology.

Messrs. McKissak and McKissack have gone about this job quietly. It is known on good sources that they gained the support of local banking interests in Nashville, Tennessee, besides the blessings of Tennessee congressmen and senators. How else could they have secured Governmental sanction? It is well worth the attention of friends of the Negro that this means that white people and Negroes are co-operating in Tennessee in far wider areas than anything yet heard of, up North.

RACE AND CREDIT

Negro labor will be employed as fast as possible, it is assumed, although the McKissacks have frequently shared work with white mechanics, especially with the very trade-unions that have barred Negroes from training as apprentices. Thus, intelligent business relations bid fair to break down historic error.

It is well worth having Northern people pay attention to the contract awarded these Negro contractors. For, one of the many complaints constantly directed towards Northern bankers is their persistent refusal to grant Negro business men capital for the carrying on of trade. This contract awarded the McKissacks required a bank credit of half million dollars! And yet, Negro business men in New York could sometimes do wonders with five thousand dollars. Unfortunately, though, they cannot get seven dollars and fifty cents.

Hail to the McKissacks!

The Negro in America

"Now, more than ever, we must reject any policy of discrimination on a basis of race, color and creed. Our security depends upon the participation of all Americans in the Defense Program.

"The Negro, throughout our history, has nobly proved his loyalty to America and its institutions. No group is more worthy of consideration in connection with the program. America should make the fullest possible use of the Negro's patriotic desire for service."—Lieut. Governor Charles Poletti.

Notes From

XAVIER UNIVERSITY

The First Catholic College for Negro Youth

OPERA

The department of music at Xavier scored another success in the eighth annual presentation of grand opera at the University. Ambroise Thomas' masterpiece, "Mignon," was selected as this year's production, and a talented cast headed by Miss Gwendolyn Wright in the title role of Mignon, ably supported by Miss Macolia White, John Anglin, Harve Rachal, and Elwood Smith, were excellent in voice and histrionics.

PONTIFICAL MASS

The Sisters of the Blessed Sacrament in New Orleans observed their fiftieth anniversary with a Solemn Pontifical Mass of Thanksgiving on Saturday morning, May 10th, here at Xavier. Many loyal supporters of Xavier, who are aware of the immeasurable amount of service rendered by saintly Reverend Mother M. Katharine Drexel, beloved foundress of the Sisters of the Blessed Sacrament, and her self-sacrificing spiritual daughters, the Sisters, in their many educational missions throughout the great Southland, were in attendance. Grateful Southerners know that every effort of the Sisters leads to the fulfillment of Reverend Mother Katharine's beautiful ideal: "God's Greatest Work on Earth is Men. Man's Master Art is the leading of Man to God." (corner stone inscription of Xavier University). His Excellency, the most Reverend Joseph Francis Rummel, D.D., Archbishop of New Orleans, was celebrant.

TRACK AND FIELD

Xavier University's brilliant track and field squad has dominated every major meet in the South for the past six years, and this year was no exception. In winning the Eighth Annual Xavier U Relays here at Xavier Stadium, the Gold Rush set eight new records. On the following week end, the Xavierites were accountable for all four records broken in the Fifteenth Annual Tuskegee Relays.

THE NEGRO AND THE PARISH

By THE EDITORS

No more stately and inspiring sight has been witnessed in Harlem than the dedication on May 27 of the new school of St. Aloysius Parish on West 132nd Street. The entire block was turned into a great stadium, be-flagged and thronged with thousands of reverent onlookers. In the midst of this multitude marched with a solemn procession of clergy and religious Sisters and Brothers the Most Reverend Archbishop of New York, who took the occasion to utter a heartfelt and memorable address, in front of the new school. Built and paid for at a cost of some \$90,000, St. Aloysius School, a thoroughly modern building, is entrusted to the Negro Religious, the Franciscan Handmaids of Mary, whose headquarters are close by on East 131st Street.

For the nuns the event was a reward for many years of labor and perseverance as well as preparation for the work of teaching. For the clergy of St. Aloysius and St. Charles Borromeo it was a testimonial to the devotion and zeal which they have put into their apostolate in Harlem. For the Negro population of the community it was a revelation of the splendidly apostolic and interracial spirit of the Archbishop and his clergy.

How sincere and broad is this spirit was shown by his words, in which he declared that St. Aloysius School, being in the heart of a densely populated Negro community, would in all likelihood be largely attended by Negroes. Nevertheless, it was not a Negro school nor was it a white school; but it was a Catholic school. If any white children happened to attend it they would be as welcome as the Negroes.

In these few words Archbishop Spellman implied a principle which he has adopted and has already mentioned and demonstrated in a variety of ways, for the administration of the Archdiocese of New York, according to this the ministry of the Church, be it educational, charitable or social-welfare, is encumbered by not irrelevant considerations of race or color. It is the full and integrally Catholic principle. THE INTERRACIAL REVIEW wholeheartedly congratulates New York that it can look to such leadership. Other members of the Hierarchy, too, have shown and are now showing evidence of a similar

uncompromising stand; all of which is matter for encouragement.

As such a principle comes to be applied in different cities it will do away with various "special" arrangements whereby Negro Catholics are provided for on a different basis from that used for other English-speaking Catholics. Chief among these "special" arrangements is the plan whereby a special "colored parish" is set up, whose territory embraces an entire city or metropolitan district. The pastor of such a parish has ordinary parochial jurisdiction over all the colored Catholics in that district, regardless of whatever local parochial territory they may reside in. He baptizes, marries them as their ordinary pastor; visits them and administers the last Sacraments to them in their homes or the hospitals. In short, he is for the Negro Catholics what the so-called "national pastor" is, or was, for the Italians, Syrians, or other non-English-speaking groups in the community.

Under this system, the Negro Catholic wherever he may be situated, has his "own" priest, who has both the right and the duty to look after him, a right and a duty which rests in peculiar fashion upon the pastor of the "colored." The objection to this system is, to put it mildly, that it is a makeshift and not in accord with the rightful spiritual status of colored Catholics.

Before passing a complete vote of censure upon that practice, let us recall the following in its favor.

Let it be noted expressly, we are not discussing conditions in the South, which form their own story, but the plan as obtaining in the Northern parishes. The plan of the colored "national" parish fulfilled an all-important purpose. Were it not for its kindly, but paternalistic provisions, Negroes would simply have been neglected. Thousands of souls would have been lost to the Church who were otherwise looked after; no unity or *esprit de corps* would have been built up among the colored Catholic population in the various cities.

The question facing us now, however, is whether it now fulfills such a useful purpose; whether it has not entirely outlived its day. Should such an institution

be suffered to continue? Still less, should it be further established, and the system followed in some older centers of Negro Catholicism be imitated and generalized?

The position taken by this REVIEW is that it should not: that it was a makeshift that fulfilled its own purpose in its own day, but is now out of date and has in it so many positively harmful elements that their presence far outweighs any good that it may accomplish.

This opinion is based upon technical points of the Canon Law of the Church, weighty as these may be. These we leave to the canonists to settle. But we speak of the matter as seen by the ordinary layman, particularly to the Negro layman, who is the one most immediately concerned.

The harmful elements we allege are those which deny or at least greatly impair the normal status of the Negro, as an English-speaking, native American—not a foreigner—in the Catholic Church in this country. Our view, which we believe to be shared by a large number of thinking persons among both clergy and laity of the Catholic Church, is that the spiritual welfare of the Negroes scattered through an immense number of parishes in the Northern States and cities cannot possibly be provided for unless they enjoy a perfectly normal status as regards the ordinary ministrations of the Church. As long as that status is denied or impaired, the work of converting the non-Catholic Negro to Catholicism, the work of developing the spiritual life of those who already belong to the Church is beyond measure retarded.

But a system which places everybody, merely because of the color of his or her skin, under a peculiar parish jurisdiction, is not a normal status. It leads, as experience constantly shows, to complications innumerable: matters which are invariably brought to light when Negroes speak their own mind. The advantage of having a priest specially deputed to study and look after the needs of the Negroes in a given locality—a very real advantage—is not comparable to the serious disadvantages that result from the corresponding lack of responsibility for the same Negroes which the system entails on the part of purely territorial clergy.

But the preceding criticism is only part of the view which we believe is coming to prevail. There is a constructive view of the matter, and we likewise pro-

pose the consideration that under a quite different system practically all the advantages can be preserved that can be alleged by advocates of the separatist plan, with none of its manifest evils and, all too frequently, manifest injustices.

There are two ways that these advantages can be secured. The first applies to towns or cities where there are large Negro residential groupings. If the Catholic parish that is built up in the midst of these groupings—and is thereby a Negro parish simply because its territory is populated by Negroes—is made a first-class parish, with completely developed Catholic life; Catholic church life, Catholic activities of every description, it will serve naturally as a rallying point for Negro Catholics scattered through parishes throughout the community. But it will not in any way disturb their status in their respective local parishes. Whatever interest they take in its activities will be the result of their own free choice, not the effect of an artificial extension of parish limits. The splendid Negro parishes, for instance, that now exist in Harlem, serving as a rallying point and an inspiration to Negro Catholics far and wide; but they do not interfere with the complete status of Negroes in other parishes of the city or diocese.

Where there are no such large Negro groupings, enough to form a true parochial center, a mission center can be established at some convenient location, where religious instruction can be given and various forms of social and cultural life find a home. This plan, again, is being carried out successfully in many Northern cities. Whatever devotional or religious activities attach to the center are non-parochial, and likewise do not effect the status of Negro Catholics in their respective parishes.

An immense burden rests upon the priest who is charged with entire parish jurisdiction over all the colored people of a whole city or region. Not only is his moral obligation heavy, but he is subject to a tremendous physical burden not to speak of the financial strain. His energies are expended, in great part, in performing for his scattered flock the *ordinary* works of the ministry, works that can perfectly well be performed by any priest in any parish. By the same token, he is deprived of the time that could otherwise be devoted to doing the real "special" work for the colored population in his community; studying their social problems, particularly the problems of unemployment and jobs; and the work of forming

and encouraging a high type of Catholic leadership among the Negro laity.

He may reply to this: "But this is all well in theory. These people will not be looked after in their various parishes unless I am given entire charge of them. The clergy and the laity of the 'white' parishes are not sufficiently interested in their spiritual and temporal welfare."

The mere statement of this objection, however, shows the answer. If this indifference to the spiritual welfare of the colored people really does exist, then is it not vastly more practical to meet it *directly* by presenting, insistently and intelligently, the cause of interracial justice to those whose attitude is complained of? Is anything gained by allowing either clergy or laity to persist in the idea that they can "forget" the Negroes in their midst, and leave their ordinary spiritual care to others, who have more than ample occupation if they devote themselves to the genuinely "special" social and economic problems of the Negro,

In other words, is not such a procedure very definitely putting the cart before the horse? And is it not time now to unhitch all such misplaced Dobbins,

and channel our energies into constructive lines of interracial leadership and interracial education?

As remarked at the beginning, this query is applied solely to Northern parishes. Many angles of it, however, can, we believe, be prudently reflected upon in Southern localities as well. There is no locality anywhere without need of systematic interracial education of *all* Catholics without exception.

Periodically, the question is asked: Why does the total estimated number of Negro Catholics remain so static? There are many legitimate answers to this question. But one thing is painfully clear. The progress, quantitatively, of Negro Catholicism will be conditioned by the degree to which Negro Catholics or Negro converts are enabled to take their normal place in the life of the Church, and the degree to which the rest of the Catholic people in our country are prepared—by interracial education—to cooperate with them in doing so. From this it would seem that those cities or dioceses which have taken the most definite steps to secure this normal life and to secure this cooperation are those which will most greatly further the rapid progress of Negro Catholicism.

A CHALLENGE TO CATHOLIC YOUTH

By ALOYSIUS J. DONADIEU

I have on my desk a letter received recently from a Negro friend. It is a story of the sad plight of a young Negro, a convert, and a pupil of a Catholic high school, against whom the worst kind of discrimination had been manifested.

It was Christmas morning of last year. Away from home, alone in a strange city, but joyous with the spirit of the day, the young Negro was desirous to celebrate the festive occasion in the proper manner. Having sought out a nearby Catholic Church, John entered it. He occupied a pew near the center of the edifice, and awaited the beginning of Holy Mass. As he knelt in silent prayer, his thoughts were soon disturbed by a sharp tap upon the shoulder. Looking up, John saw an usher standing beside him. To his utter amazement, he was informed that Negroes were permitted to occupy only the rear pews. Embarrassed

and much confused, he walked to the rear of the church and took a seat in the last pew. Here again he was told, that his place was at the rear of the side aisle. Finally, John was left unmolested, free to worship God, free to fulfill the obligation of hearing Mass. Free. Is that called freedom which limits one in his worship of God? How could he assist devoutly at Mass now, when anger burned within him! When bitter thoughts tempted him to get up and walk out of the church!

One must realize that this is not an ordinary occurrence. Rather, in the North, this is the exception. Nevertheless, it should not occur anywhere. It is because of injustices such as this one that youth has taken up the cudgels of interracialism to fight for the Negro. The growing enthusiasm of interracial activity has been especially attractive to youth. For his

adventurous spirit it is something new, and startling, something exciting. It is, moreover, a challenge. A challenge to a willing spirit—a challenge which causes pride and gallantry to swell up in him and bring him to defense of the mistreated and under-rated Negro. It is in youth, then, that we place the hope for the future of the Negro.

Present-day youth is less contaminated with prejudice than his ancestors, and consequently, he is more willing to associate with the Negro, to study his problems, and to help solve his difficulties. I must admit that this is rather the ideal than the average youth. A small group, indeed, but zealous, sincere, active and determined. Thoroughly convinced of the right course of action in this question, this group is able to influence that vast percentage of indifferentists. Youth in this age, more broad-minded because of the advantages of higher education, can the more easily be won over to the cause of the Negro. Particularly is this true of those who have received the benefits of a Catholic education.

In a Catholic education the force of true Catholic principles is impressed upon youth. He realizes that certain actions toward the Negro are morally inconsistent with Catholic teaching. He has learned the full import of the truth that all men are equal—equal in their natural dignity, for all men are created equal in the image and likeness of God; equal also because their bodies are the temples of the Holy Ghost—temples that are not to be defiled nor desecrated; and what is more important, equal in their destiny, for all men are destined by God for eternal glory in heaven.

The Negro has inalienable rights; the right to live in decent surroundings; the right to proper medical and hospital attention; the right to higher education; the right to a wage which will enable him to provide sufficiently for his wife and children; the right to civil protection for his life; the right to property, which right is due him as a tax payer and a citizen. Finally, since the Negro has a soul that is just as restless in its desire for eternal happiness as the soul of the white man, he must be given every opportunity that will enable him to attain a final fulfillment of that desire; in all justice he must not be deprived of the fundamental means to that end—the doctrines, the discipline and the sacraments of the Church.

Justice to all men when it is considered by itself is a cold sort of thing. Perhaps that is the reason

that men have ever been slightly indifferent toward it. But justice is made warmly human and acceptable by another virtue—the virtue of charity to all men. Men knew cold justice from the beginning, but it took a God to teach man this manner of giving everyone his due. So important is this acted justice, this one word law of all the law, that Incarnate Wisdom deemed it necessary to impress man with its magnitude by Himself playing the part of love's victim in the tremendous drama of Calvary.

Youth has been called upon by circumstances both of the class room and of the social life to accept the Negro in this acted justice. And modern youth has responded with amazing generosity and sincerity. He admires the Negro who is able to bear up so manfully despite the many obstacles he meets and overcomes. With the influence of Catholic principles, the ideal youth has extended his hand to welcome the Negro and to befriend him. This splendid relationship existing between the Negro and white youth is chiefly effected by the various interracial groups established in institutions of learning.

In Philadelphia the interest in this phase of activity has grown to such heartening proportions that several Catholic colleges, for men and for women, not content with their own groups, have joined forces to form an Intercollegiate Interracial Council of Catholic Colleges, Philadelphia Area. The result is a larger and more powerful organization. With what success this unit will be favored remains to be seen. As a part of their interracial activity the members of this combined group willingly sacrifice one hour each Sunday for teaching religion to Negroes at some sixty Catechetical Centers established in the various colored sections of the city. Such a movement as this is the seed of inspiring hope not only that the Negro will be enlightened about things Catholic but also that the tremendous influence that Communism can exert on the Negro may be combatted. A wonderful work! It shows the immense interest youth has taken in the interracial problem and the good he can accomplish. It is the work that each of us should do.

It will be of interest to insert here a few quotations from another letter of a Negro correspondent, a convert to the Faith.

"Negroes, as a whole, do not hate the white man. They do, however, mistrust him, because he has exploited them so often, and been friendly to them only

when he could use them to better himself. They look upon the prejudices of the white man as a type of hereditary disease, so to speak, that has been handed down through generations. Some believe this disease incurable, because the white man does not want to be cured, and will not take the step to cure himself. Others think that just as study has aided in the cure of physical disease, so study, and the banishment of racial ignorance and other bug-bears will cure this mental disease and lead to better feeling between the races.

"There are quite a number of conversions among Negroes. Yet, I might here say, that while this is true, the indifference of white Catholics toward their darker brethren, tends to dampen their ardor. Unfortunately, the Negro is very sensitive to any slight that may be shown toward him, and when he sees the Catholic being so strict in his observance of the Commandment to attend Mass on Sunday, and at the same time, moving out of one pew into another because a black man happens to sit beside him, he is very apt to wonder about the true faith. Wouldn't you?"

Although we have accomplished a great deal to better relations between races, there remains much for us to do. We must strive to enlist those indifferent youths who are content with doing nothing. These, too, have a positive duty to perform. All are the subjects of Christ, and therefore, must carry out His wishes and orders. The command of Christ is stated in clear, explicit and emphatic words, words addressed not only to the Apostles but to every Catholic: "Going, therefore, teach ye all nations;"—and "Go ye into the whole world and preach the Gospel to every creature;"—again, "And other sheep I have that are not of this fold: them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd."

Certainly Christ included the Negro in His plan of salvation. What right has anyone to change or limit Christ's commands by excluding the Negro? Is not the Negro included in those "other sheep" whom Christ must bring into the fold? The tremendous price paid for the salvation of all men, whether white, yellow, red or black, was agonized Divinity. May these youth, then, merely because of personal feeling and prejudice, allow the Negro to remain in ignorance of Christ's teaching? No, they may not, mere,

they must not! But unless they act promptly, it may be too late.

To summarize: It is the duty of every youth to brush aside prejudices and ill-feelings. He must champion this cause and demand that the Negro be given his proper rights and that these sacred rights be respected. Youth must not allow him to be spoken ill of, to be insulted and treated with meanness and contempt. The citizens of tomorrow must go out and seek the Negro and make him feel that he is wanted in the Catholic Church to be the Catholic of tomorrow and that here he will find the greatest of liberties and equalities—spiritual brotherhood. Such is the mission that lies in store for youth—a mission and a challenge! The challenge has been hurled at him. Will it be accepted or cast aside? To reject it seems impossible, ignoble, since it is a command coming directly from Jesus Christ Himself. All must take up the cause of the Negro—the cause of Christ—"Going, therefore, teach ye all nations."

DRIFTWOOD

I

Lo, how I am become a driftwood—
Lapped over, eddied, currented
What way the churning waters of men's wills
Would have me go;
With purposeless inertia borne aloft
Upon the crests of little waves:
Small prejudices, petty hates,
Diluted loves.

II

I have seen driftwood sink beneath a wave
And not return.

III

Lest it should be for me,
This fate of absolute submersion,
Reach out, O Tide—
Draw me, with Thy invisible, magnetic traction
To the sea's edge.
Shape me, O Master-Hand,
Into an oar,
Move me, O Boatman,
Swiftly over the swift current:
Make me, O Will,
A churner of waters,
A conqueror of waves.

—Margaret McCormack

SOCIAL SIGNIFICANCE OF THE ENCYCLICAL

By HAROLD A. STEVENS

The occasion of the commemoration of the social teachings of Leo XIII, as contained in that great encyclical "*Rerum Novarum*," must have a deep significance for all of us, at this time. The wrongs to which the Holy Father so eloquently referred and so vigorously condemned were not, and even today, *are not* mere figments of the imagination.

As a Negro and as a member of a minority group which has felt most keenly the lash of social injustice, economic deprivation and inequality of opportunity to labor, we are perhaps best fitted to relate the social teachings of one of the greatest leaders of Holy Church to that group. But in a larger sense we cannot so limit ourselves. For it must be borne in mind that many of the problems of the Negro laborer differ not in kind but in degree from those of others who suffer the same restrictions.

Reading the Encyclical of Leo XIII, "*On the Condition of the Working Classes*" one is at once impressed with its present day applicability, despite the fact that it was written a half century ago. The ideas contained therein, the recognition and analysis of the social problem and the treatment suggested, are not only far ahead of *that* period, but represent also an advance in social thought for our time. One can readily understand why Senator Wagner in his address to the Knight of Columbus in 1939, terms the Encyclical the "source of his inspiration."

Social questions are the result of their times. And the light in which they are viewed, the method of approach to the solution of the problems is determined by the social mind. The condition of the working classes, their exploitation by capital, the misery and wretchedness of their lot, and their defenselessness, appealed to the deep human sympathy of Leo, the man. But it was in the fulfillment of his obligation as a shepherd of the human flock, the vicar of Christ, that he spoke to the conscience of a greed dominated world. He realized, in his own words, that it was "no easy matter to define the relative rights and mutual duties of the rich and of the poor, of Capital and Labor," but he did not flinch from the task to which he set himself. Despite the prevalence of a complacent social philosophy which relegated the workingman to the economic sphere of a bare existence, Leo XIII knew that "it is only by the

labor of workingmen that states grow rich." And because of this he made bold to speak of the corresponding obligation to safeguard and protect the welfare of this group. The class warfare between employer and employee, daily growing more bitter, called for drastic curative measures. And as always where an evil exists, many cures are proposed. In the front ranks of those offering remedies were the Socialists.

Let us look particularly at Italy—While Socialism in Italy can be traced to the first half of the 18th century, it did not really become effective until about 1871, when French refugees and members of the *Internationale* began to spread the doctrine. And indeed it was in 1891, that a socialist review was founded at Milan, and in the same year the first Italian Congress, which was distinctively Socialist was held. This congress had representatives of 150 workingmen's societies. The same thing was happening on a different scale throughout the world.

The Socialist doctrine that individual possessions should become common property to be administered by the State or by municipal bodies, would seem to the mind of the "have-nots" a panacea for all ills. Socialism continually gained new adherents to its cause and converts to its philosophy. And while this condition existed on the one hand, on the other Capital with a fine disregard for the signs of the times, persisted in its ruthless exploitation of Labor, riding rough-shod over its rights.

Into this utter confusion stepped Leo XIII with His reaffirmation of the right of private ownership as a natural right, sanctioned by Divine Law. He condemned class warfare and stressed the mutual obligations of Capital and Labor. Going farther, he pointed out that the interests of all in the State were equal, and the more that is done "for the benefit of the working classes by the general laws of the country, the less need there will be to seek for special means to relieve them." He could not disregard the fact that wage earners fell largely into the poorer classes, and for this reason they were entitled to especial consideration by the State. He spoke of a more equitable distribution of wealth, of a saving and a just wage, and reminded the world that the right of association

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THE RIGHT TO WORK

By GEORGE STREATOR

There are more ways to enslave people than by calling them un-Christian names. And in these days of specialized effort, if enough trained Negroes keep their eyes on the group budget with the aim to improve the group income, we can do much to shame away these un-converted sinners who satisfy their emotions with lynch-parties. This might seem to be very difficult, especially since things like anti-Semitism crop up in the least expected places; and especially since the white mind in America has not yet been converted to include us in their protestations to the Almighty—G. S.

Interracial work is always hindered, not helped, by the slowness of the Friends of the Negro to recognize that bread and meat cause more wars than insults to national emblems. Thus, we can say that the Negro's distrust of white people and their interpretation of Christianity, is an affair of the budget as much as an affair of foreign propagandists. And even in these trying times when the worst that is in man comes out, the refusal of certain classes of white people to play fair with this bread-and-meat business might prove a boomerang to all parties involved. It is not so much what an indifferent Negro mass can do to murder white people, but what this indifferent mass can do to prevent white people from defending themselves: that is the thing that counts.

The only cure that I know for lynch mobs is *enough work to keep Southern whites prosperous*. But this prosperity must not come at the expense of the little employment now allotted to Negroes. It will come when we have made agriculture worth-while below the Mason-Dixon line; and when we have been able to convince people with creative minds of the fact that all factories worthy of the name are in the North and Middle-West—the West coast being a slight exception—and that they will continue to draw away Southern workers.

This calls for a "New Tuskegee" idea; something that will take on, once more, the zeal to fit rural people for a re-vitalized rural society; to train men

to build houses and to occupy them with befitting dignity. I do not believe that the present zeal that Tuskegee shows in its drive to be the Negroes' A-1 aviation base will make up for its slowness in getting itself geared to the job of training mechanics for a mechanical age.

The same goes for Hampton and all the rest. Fortunately, money is beginning to flow that way again. I am taking advantage of the fact that I am still Protestant, to declare that the weakness of Protestant wealth is not so much that it comes infrequently, as that is poorly administered. If Tuskegee and Hampton start out putting up more and prettier buildings without making it possible for competent people to break through these moribund cliques and do some work, there . . . well, it is quite obvious that I am still speaking plainly about campus favorites and politicians, who are just as much a curse to the Negro as War-Lords are to the Chinese.

There are many short-sighted Negroes who are not interested in the education of Southern whites. But I am, frantically so. I am interested in their education, and in their being trained for productive work. This fine talent that goes to waste directing lynch parties would do well if diverted to Boy Scout work, etc. Why not feel this hopeful? It has been shown that head-hunters in uncultivated lands can have lovely children if the right-minded missionaries get to work among them. Lynch-parties are not a reflection on the Negro race, although they are pretty hard on the individual initiated into their ceremonies. They are a reflection on the social and economic backwardness of the whole South.

I wish I had the power to create among Catholics the zeal to train people to use their hands as well as their guns for recreation. A good baseball game between the Governors of South and North Carolina, however, is not what I have in mind. I am more or less running amuck with the notion that human society is badly in need of Orders of monks and nuns sworn to teach trades, skills, arts and crafts, etc., and other Orders to take hold of their graduates, mold them into trade-unions that will some day rise to bless the Social Encyclicals; and finally other Orders, that will rise to say at regular intervals: "Tut, tut, O'Leary; you are setting a terrible example for the millions of black Christians we are working to convert, by joining-up with Tammany and running off with *all* the bus jobs!"

AS YOUTH SEES IT

EDITED BY YOUTH

BUT your beloved apostolate was favored by Almighty God and encouraged by the bishops and priests of your own country; and today, as a result, that inspiring work continues in twenty-one dioceses. From that small beginning at St. Catherine's Mission, you and your eager associates have extended your field of endeavor to include sixty-nine schools, in which each year more than fifteen thousand Indian and Negro children receive the light of Christian teaching and are rescued from pagan darkness."

These words are included in the letter of our Holy Father, Pius XII, to Mother Katharine Drexel on the Fiftieth Anniversary of the founding of the Sisters of the Most Blessed Sacrament for Indians and Colored People. In the span of human achievement, fifty years is an immeasurably short time, and we may well marvel at the results achieved by this infant organization: the original band of fourteen religious has swelled to 450, and the results of their devotion and sacrifice may be tabulated only in terms of the countless Indian and Colored alumni and students who traveled great distances to be with Mother Katharine, tendering their gratitude and loyalty with the eloquent spontaneity of their art, their dancing, their music.

Well might we marvel, did we not know what super-abundant power is theirs who are God-inspired.

* * * * *

In an address delivered over the radio by Guy B. Johnson of the University of North Carolina, the following statements were included: "After all, what does the Negro want from America? I am convinced that what he wants is something simple and perfectly reasonable. He does not want alms, he does not want to dominate anybody, he does not want any more social equality than any person wishes to give him. What he does want is opportunity—an opportunity which is not based on race or color . . . In these critical times when our paramount aim is defense of our democracy and our American way of life, we must be a united people. Our 18,000,000 colored citizens are in many respects the most loyal and dyed-in-the-wool Americans in our whole nation. We have had their loyalty and we must continue to have it, but the only way to keep it is to deserve it."

This is a comforting outlook to hear expressed by an educator in one of our Southern Universities. What is for more disturbing than comforting, however, is this: that the Colored newspaper, *"The New York Age,"* which published the speech, captioned it with these words: *"A White Man on 'The Negro in American Life:' Text of Radio Address From University of N. C."* When shall we reach that day when it will not seem strange to a Negro to hear a White

Man discuss his problem, and especially to hear that White Man discuss his problem in a favorable, charitable light? Is it too much to hope for this miracle within *our* generation?

* * * * *

The Interracial Group at Immaculata College is now publishing a little bulletin called *"Interracial News."* From all appearances, this group at Immaculata is amazingly active and should serve as a stimulus to other Catholic Colleges in the country. Nor is their work merely vocal, as witness from the following statement: "We are so happy that each Immaculatan will have a part in that First Holy Communion Day. On May eighteenth, you will know that some child is wearing a new, white suit because you gave up the movies a few times; a little girl attired in white is walking up the aisle at St. Bartholomew's Church because you bought the dress."

* * * * *

This afternoon, when I was working on this column, a friend chanced by. Curious as to what I was doing, my explanation led to the following comment on her part: "It sounds interesting . . . but for my part, it's all yours. You may have it!" It was not, she informed me, that she was against the Negro, only that she saw "no hope of a practical solution."

Here was a girl—a good Catholic, charitable in all respects—seeking with so feeble an anodyne to dull her sense of guilt and responsibility towards the American Negro.

Most of us have met one, probably more than one, such person. Many of us have, possibly, expressed similar sentiments at one time or another. Does it not make us wonder, therefore, how dare we expect concentrated action from a generation which is not of one mind on the problem it seeks to solve? The Youth of today is, generally speaking, tolerant, open to conviction. If each of us, therefore, sought to win *one* indifferent friend to the cause of the Negro, how nearer we should be to the achievement of this unity! For the enemy is far easier to convert to our ranks than the neutral. The neutral is too diplomatic!

* * * * *

There is an element of seeming impossibility in all causes. At some time or other every fighter for a cause looks on that cause as a lost one. However, when one beholds, as at the Golden Jubilee Celebration of Mother Katharine Drexel, a Christianized American Indian doing one of the famous Indian ritual dances in honor of a God not pagan but Divine, one need lose no hope that somewhere, somehow, God willing, shall come to light in every creedless heart the undiscovered Infinity.

—MARGARET MCCORMACK

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CRUSADE ORATOR

Among the first students selected for entrance in a nationwide oratorical contest sponsored by the Catholic Students' Mission Crusade in preparation for its 12th national convention to be held at Rochester, N. Y., June 27-30, was Jeanetta Lewis, of the Catholic Colored High School, Louisville, Ky., who won the finals in the Louisville chapter.



PLAYS And A Point Of View

By THEOPHILUS LEWIS

THE TASK OF INTERRACIAL LEADERSHIP

George Schuyler, columnist for the Pittsburgh Courier, is writing a series of articles for his paper which I wish it were possible for everyone interested in the interracial problem to read. One may not agree with all of Schuyler's conclusions, I certainly do not, but his articles disclose a broader and deeper understanding of the complex nature of the interracial problem in a changing world than I have found anywhere in contemporary writing on the subject.

"It is the essence of statesmanship," Schuyler declares, "to realistically appraise social, economic and political forces and to plan eventualities both distant and close at hand. For many reasons, which I have tried to point out here for several years, we are sadly lacking in statesmanship."

The statement of principle quoted above is so obvious that hardly any man in his right senses will dispute it. The statement of fact is so generally true that it seems like quibbling to suggest a few slight qualifications. Only three prominent Negro leaders since the Emancipation have envisaged the interracial problem in its entirety and attempted to formulate a grand strategy for its solution. They were Booker Washington, Dr. Du Bois and Marcus Garvey. The last named was a sort of charcoal Hitler, without Hitler's resources to work with, and his movement, thank Heaven, fizzled out as a result of its inherent imbecilities, just as the nascent Nazi crusade would have been killed by its own absurdities if big business, frightened by the bogey of Communism, had not rushed to its rescue with influence and finance. Having made Nazism respectable, big business discovered too late that it had adopted a Frankenstein.

Booker Washington advanced an interracial policy that was all but ideal for his time. Its emphasis was on the internal development of the race, with an eye to preparing its members, as individuals, for assimilation into the economic and political life of the nation. The economic progress of the race, Washington believed, was of primary importance. After that had been achieved, political recognition would follow. Social adjustment, he felt was a goal too distant to strive for, and even to mention it might cause obstacles to be raised between the race and its more tangible and immediate objectives.

Dr. Du Bois conceded the importance of Washington's program but maintained that it was inadequate. He contended that to neglect social adjustment would retard the

progress of the race in other fields and that the war on interracial injustice should be pressed on all fronts at once. Dr. Du Bois has a flexible mind that is acutely sensitive to changing conditions, and today his position is approximately that taken by Schuyler.

But Dr. Du Bois has never had any considerable following among Negroes, except among a handful of intellectuals. Since the death of Washington and the deflation of Garvey, our fight against discrimination and injustice has been a kind of guerilla war, carried out sporadically without reference to any central body of aims or governing ideal. We made definite advances and obtained tangible results by those tactics, probably because we were confronted by American capitalism, and capitalism, shackled by the numerous contradictions of the system, cannot organize a total defense against anything. Besides, there is no convincing evidence that capitalism was specially interested in retarding the progress of Negroes. Race and caste prejudice exist along with capitalism, but they are not peculiar to it nor necessarily a part of the system.

Schuyler, like every other man with enough discernment to tell a hawk from a handsaw, knows that finance capitalism is on the way out. It follows that the guerilla tactics which enabled us to make some progress within the capitalist structure will be wholly ineffectual in the world of tomorrow. "The problem of Negro statesmanship," he says, "is to prepare our people to take their place as equals and not pariahs in the world to come."

"Many Negroes in prominent positions," he says again, "have been wasting . . . the people's time ballyhooing for the democratic way of life, in ape-like imitation of the white intellectual police intent on saving British and American plutocracy. . . . In this country there is every evidence that we are moving swiftly toward socialist production and this means the end of democracy whether or not the British and American exploiters defeat the Axis exploiters. . . . The problem before the people is one of deciding what form of dictatorship will rule the coming socialized state. If the crowd that now owns and controls England and the United States continues to rule them as socialized, centralized empires, then we shall have Fascism. If Labor, i.e., the working class elite, comes to rule them, then we shall have Socialism, Communism, or whatever we wish to emphatically call it. . . . Between the two, Negroes being overwhelmingly propertyless workers, can have but one intelligent choice."

Schuyler has described the contending social forces at bay in the modern world with hair-line precision. The nature of the conflict has been recognized by every man of vision from the Holy Father down. As evidence that the lines of division are forming in our country one might cite the fact that not a line of news concerning it ever gets into our big newspapers except by accident. Instead of news of the social struggle, which is of much greater significance to the American people than the war in Europe, the front pages of our "free" organs of "information" gush torrents of anti-labor propaganda. In a country which has no government censorship we have a press which is already controlled by the elements which are ready to form a Fascist bloc.

Thus, Negro leadership finds itself confronted with a perilous dilemma. The race is caught between opposing forces which are rushing toward a crisis. We must choose one side or the other and share victory or defeat. White Americans do not have to make such a choice. The majority of them remain passively on the sidelines and will be accepted in the new order on a basis of equality. But Negroes must choose, and their logical choice is the side of labor.

While concurring in Schuyler's analysis of the problem that confronts Negro leadership, or, more properly, interracial leadership, one does not have to share his belief that the future world order must inevitably be a dictatorship. It is true that what Schuyler calls the "intellectual police" of the existing order are trying to make us believe that capitalism and democracy are identical twins and that both must survive or die together. But that is only a part of the rear-guard tactics of a defeated system. There is a chance that democracy may survive in the new world order, provided that we do not permit its destiny to be tied in with that of capitalism. Capitalism is dying but democracy need not die.

If the crackup of the present order is followed by Fascism, it goes without saying that we will have to endure life under a dictatorship, for that is the only way a Fascist state can rule. But a Labor state (for want of a better term) might well be a democracy. It depends upon whether good will or the class struggle is its guiding principle.

And here Catholic leadership becomes involved in the crisis of the modern world along with Negro leadership. No, not Catholic leadership, for at least two encyclicals and numerous Catholic scholars have already pointed out the right way . . . it is Catholic action which must decide to make action active. While Negro leadership is confronted with a dilemma Catholic action is confronted with a challenge.

Catholic social theory presents a method of preserving private property while regulating private profit. By preventing the concentration of political and economic power in the hands of the state, it insures personal freedom in the non-political and non-economic areas of society. Now that Marxism has been discredited and Stalinism has been stultified, while the liberal theories of the nineteenth century have evaporated into air nothingness, Catholic social theory is precisely what the Western World needs to save it from Fascist slavery.

FROM HERE AND THERE DURING THE MONTH

● NEGRO PRIEST GIVES RETREAT AT ST. MARTIN'S ABBEY, LACEY

Lacey, Wn.—The Rev. Basil Mathews, O. S. B., a Negro Benedictine priest, is conducting the annual retreat for the members of St. Martin's abbey, Lacey, held there Monday through Friday.

Father Basil is a member of the Benedictine monastery

of Mount St. Benedict, Trinidad, British West Indies, one of the naval bases leased recently from British. He is to conduct several retreats in other Benedictine abbeys and schools after he leaves St. Martin's.

Father Basil is the first Negro Benedictine to be ordained to the priesthood.

Father Basil received his advanced education in philosophy at the renowned University of Louvain, Belgium.

● FIRST NEGRO PRESIDENT AT VIRGINIA UNION U.

Richmond, Va.—(ANP)—Dr. J. Malcus Ellison, professor of philosophy, and, last March, executive vice-president of Virginia Union University, has been named by the university board to succeed Dr. William J. Clark as president of the institution. He will assume office June 15, and will become the school's first Negro president.

The newly-elected president received his master's degree from Oberlin College in 1927 and his doctor's degree from Drew University in 1933. He formerly served as principal of Northern Neck Industrial Academy and Northumberland County Training School.

● NEGRO GRADUATE LEADS CLASS OF 645 AT LOYOLA UNIVERSITY

Chicago, June 19—(ANP) Sylvanus A. Ballard, University of Chicago Phi Beta Kappa, and research assistant, was graduated from the Loyola University school of Law, Wednesday, where he led his law school class, receiving his doctor of law (J. D.) degree. He was the only Negro among 645 graduates from the various university departments, including graduate and undergraduate students. The law faculty rates him one of the keenest legal minds it has produced and the most brilliant Negro in the entire history of the school.

● BLESSED SACRAMENT NUNS PRINT BROCHURE

Cornwallis Heights, Pa.—A 126-page brochure describing the work of the Sisters of the Blessed Sacrament for Indian and Colored People has been issued by the Order in connection with its Golden Jubilee, which was observed with impressive ceremonies.

Dedicated to His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, the booklet is profusely illustrated with pictures of houses and institutions conducted by the Sisters of the blessed Sacrament among Indian and colored populations.

● 6,100, NATIVE CLERGY GAIN IN HALF CENTURY

Vatican City, (NCWC)—In all the Catholic missions 50 years ago, there were 870 native priests. Today there are more than 7,000, including 42 native Bishops.

Father Perbal, writing in the bulletin of the Pontifical Society of St. Peter the Apostle, cites these figures.

This society, founded at Caen, France, in 1889 by Stephania and Joan Bigard, has been instrumental in the rapid growth of the native clergy.

● PAPAL DELEGATE BLESSES
NEW PROVINCIAL HOUSE
OF THE HOLY GHOST FATHERS

Washington, June 3.—The new Provincial Residence of the Holy Ghost Fathers here was blessed today by His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States.

Dedicated to Our Lady of Victories, before whose shrine in Paris the Holy Ghost Fathers accepted their mission field 100 years ago, the foundation in the nation's capital will house the Very Rev. George J. Collins, C.S.Sp., Provincial Superior of the American Province, and his staff.

In addition to the Vicariate Apostolic of Kilimanjaro, East Africa, and the mission districts of Arecibo and Hato Rey, Puerto Rico, the Holy Ghost Fathers labor in six archdioceses and twelve dioceses in the United States.

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existed, and that by sound organization and good trade unionism much might be accomplished by the two groups themselves.

The impact of this social philosophy as enunciated by an authoritative source was startling. It was truth rediscovered, but it was so in advance of the social thought of the time that men's minds did not fully grasp its import. The results were not immediate, and, even now, 50 years later, and 10 years after the great "Quadregesimo Anno," some of its principles are just taking shape in social legislation. The idea of the dignity of labor and the dignity of the human person are slowly coming to be realized. A direct and prompt application would have meant the remaking of the social order.

The reaffirmation of the doctrine of the Encyclical is as necessary today as it was 10 years ago. Leo XIII did not distinguish or restrict his teachings to more favored members of the social order. He spoke in broad terms. And when he said that "among the several purposes of a society, one should be to try to arrange for a continuous supply of work at all times and seasons, as well as to create a fund out of which members may be effectually helped in their needs, not only in cases of accident, but also in sickness, old age, and distress," he envisioned social benefits for all, he saw property in its two-fold aspect—individual and social.

The common good demands justice for all. There can be no arbitrary denial of opportunity to any class or race. For natural rights are rooted in the sacredness which the individual enjoys because of his

eternal destiny, and they derive their efficacy from the common brotherhood of Man, and the Fatherhood of God. The solution of the ills of the social order may be found at hand. Is there sufficient courage to apply and practice principles rather than merely profess them?

BOOKS

"TESTAMENT OF YOUTH," by Maurice C. Fields
Pegasus Publishing Co., New York

Just as one ceases to speculate on the unblown future of a John Keats, accepting gratefully the exquisite beauty which his short life of twenty-six years produced, so must one with the young Negro poet whose song was stilled at twenty-three.

What time might have wrought with the talent of Maurice Fields, it is difficult to surmise accurately, and it is not for us to try. We may be certain of only one thing in reading this volume of twenty-nine poems: that his was a great lyric gift.

A slight volume one dare not call it, for there is a sturdiness, a winged direction about these pages which belies the term. Here we have color, music, whimsy, suffering and quiet philosophy blended into a whole at once crystal yet unshatterable. Here is much of the seriousness of youth, but none of its fickle, capricious inconsistencies . . . none of this rebelliousness:

"I am an April child, and shifting scene
Is not so strange to me; sweetness turned sour
Does not surprise"

Here, too, is the use of the poetic instrument with that fluent variety personal only to great poets:

"Your laughter's pizzicato as we part
Plucks at the wounded strings of my frail heart"

or

for death's the facile metamorphosis
even a leaf endures with scant reward
of Heaven's blissful apotheosis."

But what is most comforting about these poems is that their's is beauty without bitterness: a pitifully infrequent quality in the works of other young moderns. Nor do we find a studied, martyr-like reference to the racial oppression which is the Negro's lot—and this is entirely free from rancor. In another poem ("Compo Beach: An Aubade") a very slight reference to race is made:

"Here where the Sound—mist-veiled—languidly
scatters

Memories of clams and mussels on scant shores
girdled by elms and willows, nothing matters
of race or creed . . ."

Yet one need not search far to learn the reason for so universal an approach in one so young, so sensitive to beauty or ugliness, joy or despair. In the poem "*The Omnipresent*" (whose title is self revealing) we find the rock-rooted creed which gives to all lives, regardless of color, a single perspective:

"Meanwhile His subtle filaments
enmesh our souls, so near,
tha were we suddenly to turn
we'd touch His presence—*there!*"

Again, in "*Spiritual Impasse*" we read:

"Better to creep and grope,
than be bereft of hope

that love-wrought miracle
may snatch this soul from hell—
and earth's despair be riven,
to prove I walk in heaven!"

One receives the impression that Fields belonged to no race and no time: especially when one senses the utterly simple approach of the primeval Christian in so charming and spontaneous a poem as

"A cat came into Mass today,
stealing from pew to pew,
to learn just how we others pray,
and what forms to pursue . . ."

("The Cat in the Cathedral")

Thus we think of the loss of Maurice Fields not so much as a loss to Negro literature but to Catholic literature. Here was a Faith at once brave and gentle—a Faith which was breath itself: A Faith by which he learned to regard Death in its true light: as the only freedom:

"With wings regained, unwieldy flesh well lost—"
("With Wings Regained")

"Will not death clarify the soul's confusion?
Let the foe enter! When he seeks to prey,
Soul will be flame and air—the body clay!"

("O Vain, Mad Hope")

One has but to read these lines from "*Song at Seventeen*"—lines half intuitive, half purposefully determined, when one ceases to look on so early-blighted a life as a loss:

"But I'll not sit with a wheezing breath
Or folded hands to await death.
My heart's impatient to know the truth
Of God's design, so I'll spurn my youth.

This pretty morsel of life's repast,
I'll bolt it down; then prepare to fast.
Vine-leaves in hair, grape-stains on face,
I'll race shocked Death to our trysting-place!"

We shall not pause to argue whether these thirty-two pages achieve poetic perfection: Enough that they are Poetry: for nothing can be called poetry unless it bear about it the scent and sound of Infinity.

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